THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (JOHN 11: 25-26).

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RESURRECTION OF THE JUST AND THE UNJUST.

THE FIRST RESURRECTION.

"CHRIST and the resurrected saints will reign over the earth during the thousand years. They will not, probably, dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth."—Joseph Smith, the Prophet.

THE LIVING TO BE CHANGED.

"Yea, and blessed are the dead that die in the Lord from henceforth; when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city. And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; Wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; Wherefore for this cause preached the apostles unto the world the resurrection of the dead" (Doc. and Cov. 63: 49-52).

He that liveth * * * blessed is he. He, too, must die, but he will not sleep in the dust but be changed in the twinkling of an eye. Comp. I. Thess. 4: 13-18.

"Heaven's broad day hath o'er me broken
Far above Earth's span of sky!
Am I dead? Nay, by this token,
Know that I have ceased to die."

The Resurrection of the Just.

Who are they that will be privileged to come forth in the resurrection of the just?

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given."

They are washed and cleansed from all their sins. They have received the Holy Spirit. They have not only been baptized in water, but they have received the Holy Spirit by the laying on of hands. They are "born" of water and the Spirit: not of water alone: nor of Spirit alone: neither alone would be a complete baptism.

They have not only been cleansed from sin and have received the Holy Spirit, but they have, by faith, endured all trials, and been "sealed" by the Holy Spirit of Promise. This sealing refers to the gifts of the Holy Spirit, by which that Spirit attests the reality of the conversion and claims the convert.

They are members of the Church that belongs to the Firstborn, and they are priests and kings and hold the holy Melchizedek priesthood, and by virtue of this priesthood, they are Gods, even the sons of God" (Doctrine and Covenants 76: 51-70; 132: 20).

Some take exception to the glorious doctrine here taught, that those who are called forth in the first resurrection are destined to become gods. There is no valid reason for objection. The expression "gods" is applied to men, in the Bible as well as here. The Lord said to Moses, "I have made thee a god to Pharaoh" (Ex. 7: 1). The Psalmist declares that "God standeth in the congregation of the mighty; he judgeth among the gods" (82: 1). And again, "I have said, Ye are gods; and all of you are the children of the Most High" (Ps. 82: 6). Here the judges in Israel are called gods, and they are rebuked for dishonoring their exalted position by judging unjustly. Our Lord was accused of blasphemy because He claimed Godhood. His answer was an appeal to this Psalm (John 10: 34). The judges of old, He said, were called gods and sons of the Most High, by virtue of their calling; was it then blasphemy for Him to call Himself the "Son of God?" The doctrine, therefore, is perfectly Scriptural, and is denied only by those who, like the opponents of our Lord, do not know the Scriptures.

Says President Brigham Young:

"Jesus is the elder Brother, and all the brethren shall come in for a share with Him; for an equal share according to their works and calling, and they shall be crowned with Him. Do you read of any such thing as the Savior praying that the saints may be one with Him, as He and the Father are one? The Bible is full of such doctrine. * * * How many will become thus privileged? Those who honor the Father and the Son; those who receive the

Holy Ghost, and magnify their calling; and are found pure and holy; they shall be crowned in the presence of the Father and the Son" (*Jour. of Dis.*, Vol. III., p. 93).

"Gods have an ascendancy over the angels, who are ministering servants. In the resurrection, some are raised to be angels; others are raised to become gods" (Joseph Smith, *Hist. of the Church*, Vol. V., p. 426).

The Last Resurrection.

The last resurrection will take place after the Millennial reign of our Lord. Then those who had been "thrust down to hell" will be "redeemed": that is, resurrected: for, "the resurrection of the dead is the redemption of the soul" (Doc. and Cov. 88: 16).

The righteous will rise with the same body that was a natural body, but it will be cleansed and purified.

"So far as we are concerned, we were taken from the earth, and we may expect to return to it again; and that portion of me which is pure, after the dross of this mortality is separated from it, I expect will be Brother Heber. It is that which will be resurrected; but all that is not pure will remain; that is, it will not go back into any body again; and if there are ten parts out of the hundred which are dross and corruption they will remain in the earth; I do not expect to take that up again, but I expect to take up the purified element that will endure for ever; still the dross is beneficial in its place" (Heber C. Kimball, *Jour. of Dis.*, Vol. III., p. 107).

The Second Death.

"There is one class which will be different from all the rest. They shall be brought forth, the Lord says, but they will go back into their own place. They would not receive that which they might have had: they would not obey that which they might have obeyed. They received the light and the truth and then would not use it in the way that God had appointed. They would not go on unto perfection by keeping every word that proceeded from the mouth of God, but prostituted the power God had given them to rise to the highest heights, but sunk down to the lowest depths; denying the truth revealed to them: shedding innocent blood; consenting to the death of Christ; thus sinning against the Holy Ghost and becoming so corrupt and abominable that they cannot be redeemed. But they shall be brought forth from the grave and become subject to the devil and his angels in eternity. What is their end we do not know; nobody knows, the Lord says. Some people are inquiring about the end of these sons of perdition. The Lord says no man knows it, that the end thereof and the height and the extent and the depth thereof no man knoweth; and if the Lord does reveal it to some, He shuts up the vision. What, then, is 'the second death?' Why, the Lord tells us what that is, in His Revelation in the twenty-ninth section of the Doctrine and Covenants. It is eternal banishment from His presence. He is the source of light and truth and power and glory and happiness and

joy and dominion and increase forever, of which they will all be deprived. Being shut right out from the light, these shall go away into outer darkness where no ray of light comes, spiritual or physical—no ray of light from sun or moon or twinkling star or even a comet, to be in outer darkness: and no wonder there is 'weeping and wailing and gnashing of teeth', to use the Scriptnre expression" (Address at Salt Lake City, October 1th, 1911).

THE GATHERING OF THE JEWS.

MANY of the prophetic utterances of Joseph Smith relate to the redemption of Palestine and the gathering of the Jews.

In the dedicatory prayer offered on the occasion of the opening of the Kirtland Temple, March 27th, 1836, the following remarkable passage occurs:

"But thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day; we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father."

This is only one of many prophetic references to that snbject.

At the April conference held at Nauvoo, 1840, Elder Orson Hyde and Elder John E. Page were authorized to go on a mission to Palestine, for the purpose of obtaining reliable information concerning the country and its inhabitants, and especially for the purpose of dedicating it for the gathering of the scattered remnant of Judah.

At that time, the belief in a literal restoration of Palestine and the gathering of the Jews was not held very extensively among the Christian churches of the world. Bible scholars generally were inclined to regard all the prophecies concerning the future glory of the seed of Abraham, as figures of speech, predicting a general conversion of the Jews to Christianity, and nothing more. The founders of the Church took a different view, and while the leaders of some other churches were doubting and scoffing, they kindled the bright warm fires of hope among the children of men, and brought into new life a glorious faith in the promises of God concerning the descendants of Jacob.

The prophecies of Joseph Smith concerning this subject have not yet had their complete fulfilment, but they are gradually materializing and taking form, and this is so apparent that no one now doubts that Palestine will be redeemed and the Jews gathered in the Holy Land. No one acquainted with the facts can doubt that the redemption of the country began with the dedicatory

prayer of Elder Orson Hyde, on the Mount of Olives. For after that memorable day, the blessings of God were poured out upon the country. The "early" rain, reviving the parched and thirsty soil and preparing it for the seed; and the "latter" rain, refreshing and ripening the crops before the harvest, have fallen with greater regularity and abundance, with the result that the soil has become more fertile and valuable. Colonists have settled there and established industries. Agriculture has flourished, and horticulture has created numerous orchards and vineyards, as by magic. The very sand by the seashore seems to have been endowed with power to yield fruit.

To the readers of the *Star*, it is well known that the British government, after the liberation of the country from Turkish misrule, declared that it would be reserved for the Jews, as their national home, and that the Jews very generally accepted this declaration with joy and gratitude. It can be added that active preparations are going on among the Jews of the world for the re-establishment in Palestine of a Jewish state.

Some time ago the first American congress of Jews was held. Several resolutions were passed, and the enthusiasm displayed was a remarkable feature of the gathering.

A resolution was read by Doctor Friedenwald, as follows:

"Resolved, That the American Jewish congress instruct their delegation to Europe to co-operate with other representatives of other Jewish organizations and specifically with the World Zionist organization, to the end that the peace conference may recognize the aspirations and historic claims of the Jewish people in regard to Palestine, and declare that, in accordance with the British government's declaration of November 2nd, 1917, indorsed by the Allied governments and the President of the United States, there shall be established such political administrative and economic conditions in Palestine as will assure under the trusteeship of Great Britain, acting on behalf of such a league of nations as may be formed, the development of Palestine into a Jewish commonwealth, it being clearly understood that nothing shall be done which shall prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status, enjoyed by Jews in any other country."

The report of the congress, published in the New York *Times*, says that when the import of the words of this resolution was realized by the assembly, the one thousand delegates and guests present jumped to their feet with shouts of joy in the feeling that their age-long dream of a homeland for their people was soon to be an accomplished fact.

Judge Julian W. Mack, of Chicago, the chairman of the congress, gave this explanation:

"Great Britain has been specified as the trustee in the firm belief that the United States desires no trusteeship or protectorate over any of the peoples in Asia Minor and in recognition not only of Great Britain's leadership in redeeming Palestine from

the rule of the Turk, and in declaring for its dedication as a national homeland for the Jewish people, but also because of her peculiar fitness to act in this territory on behalf of the league of nations."

Another resolution, passed with great enthusiasm, provides:

"Resolved, That the American Jewish congress shall, as soon as peace is declared among the warring nations, instruct its European delegation to take the necessary and effective steps in co-operation with the representative Jewish bodies in other countries for the convening of a World Jewish congress."

In connection with this important subject, attention is called to a prophetic utterance which occurs in the credentials given to Elder Orson Hyde when he left for Palestine. We read:

"As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah, and also of the overthrow of the present kingdoms and governments of the earth, by the potency of His Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword with nation against nation to bathe it in each other's blood," etc.

Let the reader carefully note every line of this prediction. The Prophet says that the kingdoms of the world were to be overthrown by war, famine and pestilence. This was written in April 1840. Could he have written with greater accuracy if he had penned those lines in 1919?

We have lived to see the overthrow of Russia, Austria-Hungary, Germany, and the dissolution of numerous governments. In the language of John, the Revelator, it might be said of the crowns that have dropped during the last few years, that they have fallen "even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." And this has been done through war, famine, and pestilence.

Figures have recently been published, showing the extent of loss of life through the war. The total is not less—probably more—than seven millions, all men in their best age of manhood.

It is more difficult to ascertain the total of the number of victims of famine and pestilence, but the estimates made are simply appalling. The London *Times* has placed the number killed by influenza and pneumonia at six millions. The loss of life in India alone, from those causes, has been estimated at three millions. In the South Sea Islands people have died in such numbers that the bodies had to be burned in huge piles. In Mexico, it is said, the plague caused 432,000 deaths. Its ravages in Germany and among the German soldiers have been pointed to as a considerable factor in the disintegration of the Bismarckian-Hohenzollern empire. In England, in France, in Spain, in Italy, in the Scandinavian countries, in fact, everywhere, it has taken an enormous toll.

Speaking of famine, the Atlanta *Constitution* says that millions

have died in France, Belgium, Russia, Italy, Servia, Roumania, and the other belligerent countries, of starvation, and of diseases brought on by conditions which would not have existed but for the war, from exposure, and from broken hearts. It is still too early, that paper thinks, to try to foot up the number of deaths in these classes, because "every day thousands of helpless men, women, and little children are dying somewhere in Europe and Asia from sheer starvation, as a direct result of the devastations of war, and for years children of to-day who may survive the existing *post-bellum* famine period will be dying one by one as a result of constitutional weaknesses being brought on now by malnutrition."

The conditions in Russia are said to be terrible beyond description. The people of Moscow, we are told, are dying of starvation and plague, and their number has been reduced from 3,000,000 to 1,000,000. And the railways have stopped running, making escape almost impossible. When a horse dies in the streets, according to this dispatch, men and women fight with the dogs for its flesh, "which they eat on the spot, not having sufficient will-power left to carry their booty home to cook." "Fear and famine," we read, "have engendered a veritable epidemic of insanity, and maniacs of all kinds stalk raving through the streets." In the maternity hospitals, "ninety per cent. of the mothers die after childbirth, and infant mortality is scarcely lower. In this city, human flesh is reported to have been sold for human consumption. According to a correspondent of the New York *World*, this information has been received by the U. S. State Department.

But why dwell any longer on such details? The data here given are culled from recent numbers of the *Literary Digest*. The prophecies are being fulfilled before our eyes. The time must necessarily come, when the world will recognize Joseph Smith as a true Prophet, for the evidence of it is being inscribed, day by day, on the pages of history.

A LATTER-DAY SAINT elder was called to a hospital to administer to a patient who was very ill, and in a nervous and feverish condition. The physician in charge rather objected to the proceeding, because he anticipated some wild incantation that would excite the patient. He was invited to put the matter to a test and take the temperature and pulse of the patient both before and after administration. He did so. And after the patient had been anointed with oil and a quiet prayer had been offered, it was discovered that both pulse and temperature were much nearer normal than before.—SELECTED.

"THE whole teaching of the Holy Scriptures places the Incarnation at the centre of the methods of God with a sinning race."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 17, 1919.

EDITORIAL.

FAREWELL!

THE time has come for me to say farewell to the readers of the *Star* and other friends in the British Mission.

For a little over four years and a half, it has been my privilege to contribute to the pages of this venerable Church magazine. I look back upon these years with gratitude to God, who has enabled me, notwithstanding many imperfections and weaknesses, to do this work, under the direction of, first the late President Hyrum M. Smith, and then his successor, President George F. Richards. My heart is also full of gratitude and love towards all who have supported the *Star* during this time, by subscribing for it, or sending in contributions, or by working for its circulation.

I am appreciative of the interest manifested in the mechanical work in the composing room and press room. The conditions created by the long war engendered difficulties of which no one outside the establishment can form an idea, and it is due entirely to the faithfulness and willingness of the *Millennial Star* employes, that the publication was not discontinued temporarily.

I am thankful that Elder Junius F. Wells has been appointed my successor. I know no one who I would more gladly see taking up the duties and responsibilities of the position of associate editor of the *Star*. He comes from one of the most noble families in the Church. He was born in the Valleys of the Mountains in the early days of their settlement, and his life synchronizes with some of the most important chapters of the history of the Latter-day Saints. He has a wonderfully retentive memory and can talk interestingly and instructively on the events that have come under his observation, at home and abroad. He is well educated, and has had some experience in literary work. I have no doubt, therefore, that the saints in Great Britain, and friends, will find the *Star*, enriched with the products of his thoughts and pen, a bright luminary, and a help for the attainment of knowlege and intelligence.

In bidding you all farewell, I desire to say, once more, on these pages, that my testimony to all the world is that Joseph Smith was a Prophet of God, and that He was raised up for the purpose of proclaiming the second advent of our Lord. No one can reject this testimony of the elders of the Church, except at his or her own peril.

Was he not a deceiver? Consider the following facts:

1. He sealed his testimony by giving his life for the truth of the message he brought. No one can do more than that.

2. His friends testify that they know for themselves that he was a Prophet of God. There are thousands upon thousands who so declare. Among these witnesses, there are many who were associated with him intimately, and who knew that his life was that of a man of God. They received their testimony in answer to prayer. Would God deceive them, when they humbly asked Him for light? Does God give to His praying children, a stone for bread, or error for truth?

3. Separatists, not to use, at this time, the more common word apostates, testify that Joseph was a Prophet of God. David Whitmer, Oliver Cowdery, Martin Harris, Sidney Rigdon, and many others of less prominence maintained to the last that the Church was established through the administration of angels. Why did they say that when they were separated from the Church, if it was false? And why did Oliver Cowdery and Martin Harris return to the Church, if they had not known that God had established it? Do men voluntarily suffer contumely and persecution for a falsehood, when by exposing it they could gain honor and wealth and the friendship of the world? Those men could have had the world at their feet by proving "Mormonism" to be false, and they could have done so, if there had been any falsehood in it; but they preferred to testify to the truth to the last, because they knew it to be the truth.

4. Current history testifies that Joseph Smith was a Prophet of God. He stood forth in the world, as did the mighty angel in the Revelation by John (Chapter 10), proclaiming that the end was near and that the word of prophecy was again to be given to "many peoples, nations, and tongues, and kings." He warned the inhabitants of the earth of the plagues that were to come, and every prophetic word he uttered has been fulfilled on the stage of the world's history, or will be in due time. The testimony to the truth of the message of Joseph Smith is written across the pages of the annals of the world in letters of blood.

5. God Himself testifies to the truth of the message of His servant. The promise given is that those who will investigate "Mormonism" with a humble desire to know the truth and with determination to do the will of the Lord, shall receive the testimony of the Holy Spirit in their hearts, and this promise has been fulfilled, and is being fulfilled daily, in the case of all who honestly put it to the test.

6. And then there are these facts to consider. "Mormonism," as the gospel of our Redeemer is generally called in our day, makes its true followers happy. It brings salvation from sin, and with this come peace and joy. "Mormonism" appeals to those who are honest in heart, and to none else. Those who love

darkness and evil deeds shun it: those who desire the light accept it. This is an unimpeachable testimony to its truth.

Joseph Smith was no deceiver: nor was he deceived. He was a servant of the Lord, a Prophet of God, a messenger to mankind.

The Latter-day Saints have a great and important mission just now. The old political world-structures are falling. Churches have lost their bearing and are drifting hither and thither, with every changing wind and current. Their most far-seeing men declare that only in union of effort is there salvation. Society is disintegrating. The war is ended—thank God!—but strife and conflict are still rife among men. In this chaos of thought and human endeavor, the Latter-day Saints are called upon to lay the only possible foundation for a new order. Their work is constructive, as was that of Enoch, who built the City of Zion before the flood came. They have a great work to do, for the salvation of the human family, both living and dead, and the establishment of the Millennial reign. May we all realize our opportunities, as well as our duties and responsibilities! May we live as Latter-day Saints, and perform our duties faithfully!

Let us remember our prayers. Praying saints become prevailing saints. As one has well said, "Those who go farthest on in the school of prayer and learn most of its hidden secrets often develop a sort of prescience which comes nearest to the prophetic spirit, the Holy Spirit, showing them 'things to come.' They seem, like Savonarola, to know something of the purpose of God, to anticipate His plans, and to forecast the history of their own times." Prayer makes us strong. It was prayer that sustained our blessed Savior in His bitterest hours of conflict with the adversary, and through prayer, the Prophet Joseph and his successors became great and mighty men of God.

Let us study the Word of God. Lincoln, it has been said, built up his whole life on the Bible. He had mastered it absolutely, mastered it, as he mastered only one or two other books: he mastered it so thoroughly that he became almost "a man of one book," who knew that book, and who instinctively put into practice what he was taught therein; and he left his life as part of the crowning work of the last century. We have, in addition to the Bible, the Word of God given to us through the Prophet Joseph, and we should study all that God has been pleased to reveal to His children.

Let us attend our meetings. Give up the mad chase of the world for the empty amusements that are absolutely harmful in their influence upon the moral sense of the present generation, and let us, instead, seek the companionship of the saints and communion with the Holy Spirit.

Let us be honest and liberal with God, in our tithes and offerings. They are for the furtherance of His Cause, and for our own education in faith.

Let us love one another. This means that our brother's and sister's welfare should be as dear to us as our own, in every respect. It means that we should never speak evil of one another. If we do not love our brother, whom we see, how can we claim to love God, whom we do not see? If we love God, we prove it by loving His children, and not only our own.

And now, in the language of Paul, the Apostle:

"If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

God bless His people!

Your brother in the Church.

J. M. SJODAHL.

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual London conference was held at Deseret, 152 High Road, South Tottenham, London, on April 6th, 1919. There were in attendance, President George F. Richards, of the European Mission, and his wife, Sister Alice A. Richards; President James Gunn McKay, and his wife, Sister Ann O. McKay; and Elder William D. McAlister, of the London conference. Three regular sessions and a baptismal service were held. The hall was beautifully decorated for the occasion with many flowers. All sessions were well attended. President James Gunn McKay conducted all the meetings.

The morning session commenced by singing, "Let us all press on." Invocation was offered by Brother Samuel Bantock. Continued by singing, "Sweet Sabbath day."

President James Gunn McKay extended a hearty welcome to everyone. A program consisting of songs, recitations, and dialogues, showing the high quality and the value of the Sunday-school, was rendered by the various Sunday-schools of the conference.

President George F. Richards spoke about the great principles which the well-rendered program, just given, set forth. We should correct one of our greatest weaknesses, he said. We should not only hear the beautiful principles, but we should also work them out in our lives. Not one of us can afford to be a hearer only. We must learn the Lord's will, and then live it. The speaker then referred to the Word of Wisdom and the law of tithing, and asked, "Is it too much to live as the Lord requests us to live?"

Singing, "Hope of Israel." Benediction by Brother Alfred J. Willmott.

The afternoon session commenced at 2 o'clock by singing, "Now let us rejoice." Invocation was offered by Brother William T. Hawkes. Continued by singing, "Israel, Israel, God is calling." The Sacrament was administered by Brothers Henry J. Stagg and Henry Beer.

The "Deseret Ladies' Chorus," under the direction of Brother W. L. Tueller, of the United States' army, very beautifully rendered the anthem, "Gallilee."

The names of the general and local authorities of the Church, all of whom were unanimously sustained, were presented by President James Gunn McKay.

President James Gunn McKay, in addressing the congregation, called attention to the importance of the day of this conference, April 6th. We were extremely fortunate, he said, in being able to assemble together on such a date. Three great events in the history of the world bear this date. On April 6th Christ's Church was organized in these the latter days; the United States entered the great war for the freedom of the world on that date, and, above all, April 6th is Christ's birthday. Since this is such an important date to the Latter-day Saints, and since it will not again come on Sunday for seven years, he desired to turn the meeting over to testimony bearing.

The Spirit of the Lord was abundantly manifested. Elders, branch presidents, lady missionaries, soldiers, and others bore strong and fervent testimonies of the truth of so-called "Mormonism." Many instances of the sick and the crippled being healed and of answers to prayers were given. Thirty-eight bore their testimonies.

Singing, "Do what is right." Benediction by Brother William J. Jolliffe.

The evening session commenced at 6 o'clock by singing, "The happy day has rolled on." Invocation by Brother F. H. F. Simpson. Continued by singing, "Praise to the man."

Elder William D. McAlister spoke concerning the second coming of Christ and the signs of its near approach.

"Zion prospers, all is well," was sung by the Deseret Ladies' chorus.

President George F. Richards, in addressing the congregation, spoke concerning the condition of the mission. One of the outcomes of the war, he said, is that the local brethren and sisters have been called to take a very active part in this work. The lady missionaries have done a great and splendid work. Marked success has attended their efforts. Local brethren have been called to preside over conferences. Their work has proved that God's authority is highly respected, no matter who holds it. Whenever we are asked to do something, we should recognize it as a call from God. We cannot afford to refuse to labor for God. Upon us rests the divine responsibility of preaching the gospel to others. Live so that others will be led to salvation. Have high ideals. Seek perfection. Live above sin, and walk in the paths Christ would have us walk in. He is our great example. Every principle which needed to be worked out by the children of men, Christ Himself worked out. His second coming is near at hand, and we should prepare for it; but we cannot do this without serving and helping our fellow-men. Concluding, President Richards urged all to live and, if needs be, die for the gospel of Christ.

A solo, "Awake, awake O heart of mine," was sung by Sister Doris Rumble.

President James Gunn McKay urged all to prepare to live up to their responsibilities. This, he said, is a day of sacrifice and not many words. In the day of judgment, we do not wish to be accused of not having warned our neighbor. If we do not warn people we do it at the peril of our salvation.

Closing hymn, "The Spirit of God like a fire," was sung. Benediction by Brother Norman Smith.

WILLIAM D. MCALISTER, Clerk of Conference.

AN ENDORSEMENT.

To our dear sisters and friends who are following the disgraceful and unbecoming fashions:

I cannot help endorsing every word that I have just read in the *Star* of March 27th, 1919, by our beloved President George F. Richards, of the European Mission. I am glad to see this good advice. I could have written to the *Star* on that subject and I have felt I would like to do so many times, but, seeing that I have been so misunderstood by elders and saints, I thought my contributions would be declined.

I often feel disgusted to see the women and girls walking the streets half-dressed. There is no pureness of mind, no comfort, nothing decent, or modest, or becoming, to any respectable woman or girl in that fashion. I have often said that they would go out uncovered, if it was allowed, and I am sorry to say that some married women are worse than the girls. They ought to set a

better example to the younger ones. Are we doing right to ourselves, and are we pleasing our Father in heaven in following the ways of the world? I think not.

The Latter-day Saints are taught to be pure and humble, and obedient to the teachings of Christ, but this love of fashions, just to please the public gaze, is going quite the opposite to our teachings. Are we not called out of Babylon, when we accept the glorious gospel?

I would like to say to my sisters and friends that there is nothing of this world's goods I crave for. The gospel is everything to me. It is all I have to live for, and all I want to live for. I feel I am left alone; yet not alone. I feel that my dear departed husband and friend is always near me, and it would have been a very sad time indeed for me, had it not been for the knowledge I have of the true and everlasting gospel. It is my desire to go to Zion, where I hope to be worthy to go to the temple of the Lord to do my duty for others as well as myself. It is all my hope, joy, and comfort, to know that if I live worthily, I can be with my dear beloved husband for ever and ever. Is this not worth living for? I feel it is. It is worth giving up all worldly things for.

I love the gospel more every day of my life. I don't care what the world think or say about me, it never changes my mind. I have endured some persecution, both from my own people and from others, but it has only made me stronger. I fear nobody but my heavenly Father, and I fear Him because I feel I know so little. But I am always pleased to bear my testimony to any one at any time, either when tracting or otherwise. Nothing gives me more pleasure than to talk to people on the gospel. I know my knowledge is very limited, but I try to do my best and I am very thankful to say that our heavenly Father is and has been good and kind to me. Let us live the gospel and not follow the vile fashions of the world.

Bristol. MARY A. J. CASWELL.

AN APPRECIATION.

"THE harvest is great but the laborers are few." Surely, this is the case with the conferences at the present time. The dearth of missionaries is felt in every quarter. Some branches are closed down, and the saints are left to care for themselves, as perhaps never before in the history of the British Mission. But God has declared that "this work shall roll forth until it fills the earth." He is the exalted leader of His people. Foreseeing the present condition, He prepared a means whereby His Church should be sustained during "days of darkness."

"The Twelve are a travelling high council, to officiate in the name of the Lord * * * to build up the Church" (Doctrine and

Covenants 107:33). One of the Twelve was inspired to organize an army of lady missionaries throughout the British mission.

What? Lady missionaries! Where are those who saw nothing but failure in that venture? Where are those who thought the idea lacked inspiration?

Let all who will, read the history of the branches as it is being recorded during these dark hours, before the bright, Millennial dawn.

The presiding officers are busy searching for helpers who will continue the good work in the absence of the priesthood, who are leaving their local work at the call of the Mission president. Instinctively, they turn to the lady missionaries. Do they turn in vain? No! Verily no! The sisters realize that they have a divine mission to fill. They have accepted the responsibilities of their calling, and are zealous for the work.

Such is the experience of the Norwich branch. Two of our boys have recently answered the call to labor in other conferences. How proud we are of them! We miss them, but the work goes on.

The M. I. A. has recently been reorganized. Its work of late is typical of the excellent services rendered by the lady missionaries. The organization is wonderfully active. The members are becoming energetic genealogists. Many names have already been collected, and every branch of the work is undertaken with that sense of importance which fosters success.

Norwich. G. E. S.

FROM THE MISSION FIELD.

☞ THE Hull conference will convene on April 27th, 1919.

Relief Society Item.—The anniversary of the establishment of the Relief Society was observed by the Norwich branch on March 16th, 1919. At the Sunday evening meeting a program was rendered. Sister Emma Burrell presided. The following day, March 17th, a social was given by the Relief Society, when a program was presented and refreshments were served.

Genealogy.—Elder Frederick G. Day, 40 De Burgh St., Riverside, Cardiff, writes:—"I am in receipt of a letter from Sister Eva Salway, Sen., 'The Green Hut,' Bovington Camp, Wareham, Dorset., who is pursuing genealogical research in Dorsetshire and Devonshire. It is her wish that this be made known in the *Star*, in order that, while doing so, she might help any brother or sister who may have deceased relatives in those districts and are unable to obtain the genealogical data. Sister Salway says she is very much interested in the work, and is surprised at the pleasure it brings her."

Branch Conference.—A branch conference was held at 13 Cobbold St., Ipswich, on March 23, 1919. Two sessions were held, at which President Orial L. Anderson and Elder Frank Alexander were in attendance. The afternoon session was devoted to regular Sunday-school work. The evening meeting was well attended. Brother George O. Sadler, of Colchester, gave a short address. Branch President Stanley H. Marshall gave a report of the Ipswich branch. President Orial L. Anderson then spoke for some time, expressing the joy and satisfaction which he had derived from laboring in the Norwich conference. Elder Frank Alexander was the concluding speaker. He bore a strong testimony of the gospel.

Socials.—A farewell social was held in honor of Elder Nicholson Elliott, at the Pudsey Hall, on April 8th, 1919. Elder Elliott is to go on a mission to the Newcastle conference. President Joseph S. Nelson had charge of the meeting, in which recitations, songs, and short talks were given in a very entertaining manner. Elder Elliott was formerly president of the branch, and the saints and friends showed their appreciation of his services. He was presented with a number of Church books. He thanked his friends and bore a strong testimony to the truth of the gospel.

On Monday, April 7th, 1919, the Sunday-school, of the Norwich branch, held a social at No 3. Westlegate Street, Norwich. The social was given for the purpose of creating an interest in Sunday-school work. The evening was very well spent with musical selections, readings, etc. Both saints and friends of the conference had a most enjoyable evening.

DIED.

SMITH.—At his home, Darnall, Sheffield conference, of bronchitis, March 6, 1919, Brother Samuel Smith. He was born February 9, 1841; baptized March 10, 1881, by Elder Terry, and confirmed by him the same day. He was ordained an elder, October 3, 1903. Brother Smith lived and died a faithful Latter-day Saint. Elders Shaw and Wilson conducted the funeral services, which were held at Woodhouse, near Sheffield.

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